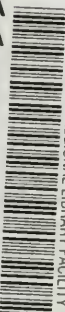
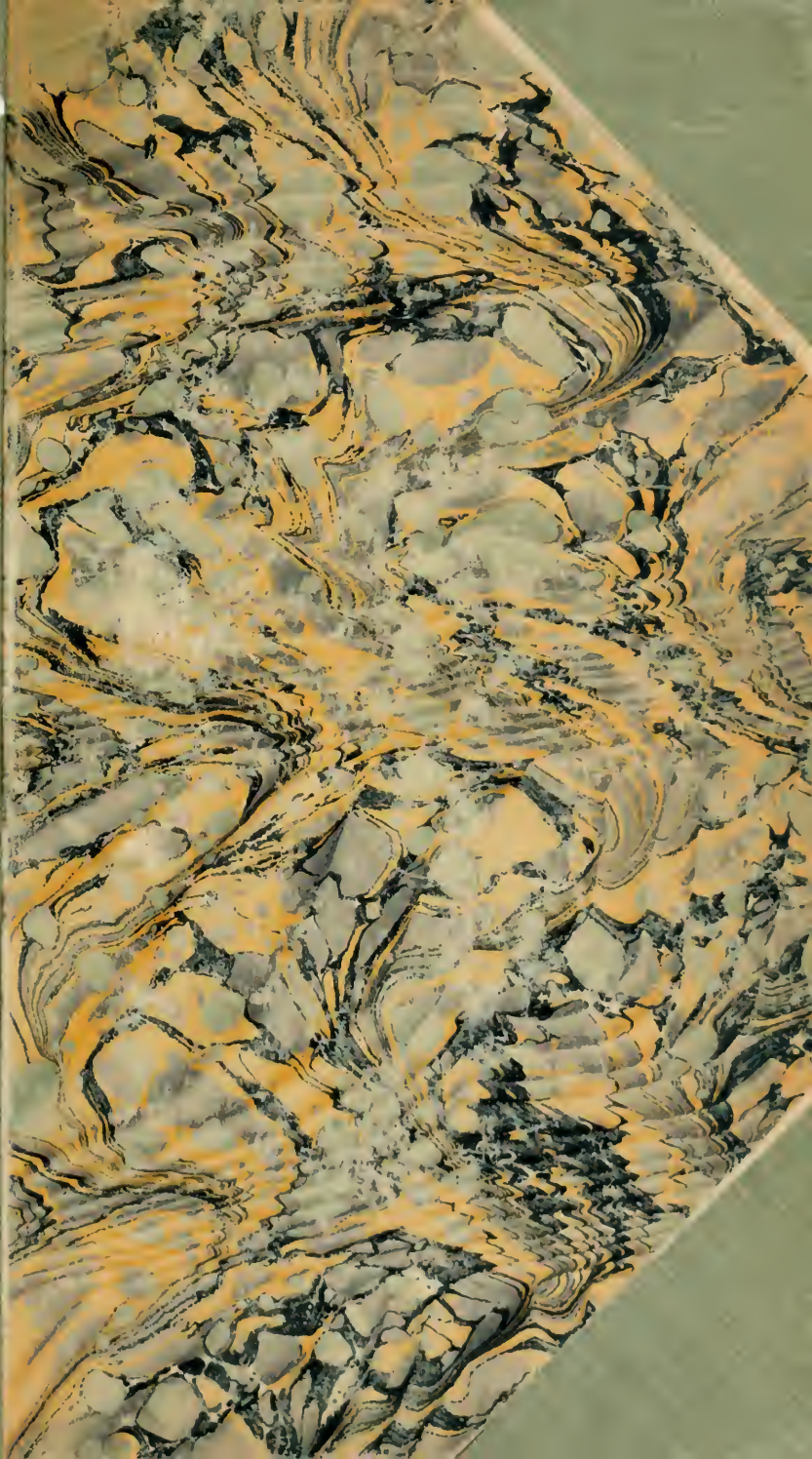


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THE BISHOPS OF THE NIPPON SEI KOKWAI



# JAPAN

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AND THE

## NIPPON SEI KOKWAI

(THE HOLY CATHOLIC CHURCH OF JAPAN)

A Sketch of the Work of the American Episcopal Church

By EDWARD ABBOTT

RECTOR OF ST. JAMES'S PARISH, CAMBRIDGE, MASS.

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## NOTE.

This little sketch of Japan and of the part taken by the American Episcopal Church in furthering the spread of Christianity in that land has been prepared at the request of the Secretary of the Church Missions Publishing Co., whose headquarters are at Hartford, Connecticut. It is the fruit of several years' interest in Japan, deepened by a personal visit in the spring of 1899. Acknowledgements are due and are herewith gratefully made to the Rev. Dr. John Davis of Evansville, Indiana, late of the Japan Mission, and to several other friendly readers of the manuscript, for helpful criticisms and valuable suggestions. Progress in Japan is rapid, and the picture of yesterday will not answer in all respects for the picture of today, any more than it is safe to sketch today the situation that may exist tomorrow.' But this attempt may serve a purpose for a time. It is but a sketch for an hour's reading. In the hope that it may help even in some small way to direct attention to our work in Japan, to widen interest in that work, to raise up helpers of it and means to carry it on, to increase prayer for the Bishops, clergy, teachers, and members of the Nippon Sei Kokwai, and so to hasten the growth of the Kingdom of God among one of the most attractive peoples of the earth, it is turned over to the press of the Church Publishing Society, and humbly commended to the blessing of Almighty God, the Father, Son, and Holy Ghost, that it may serve to the glory of His Holy Name.

EDWARD ABBOTT.

*St. James's Parish, Cambridge, Massachusetts, Easter-tide, A. D., 1900.*

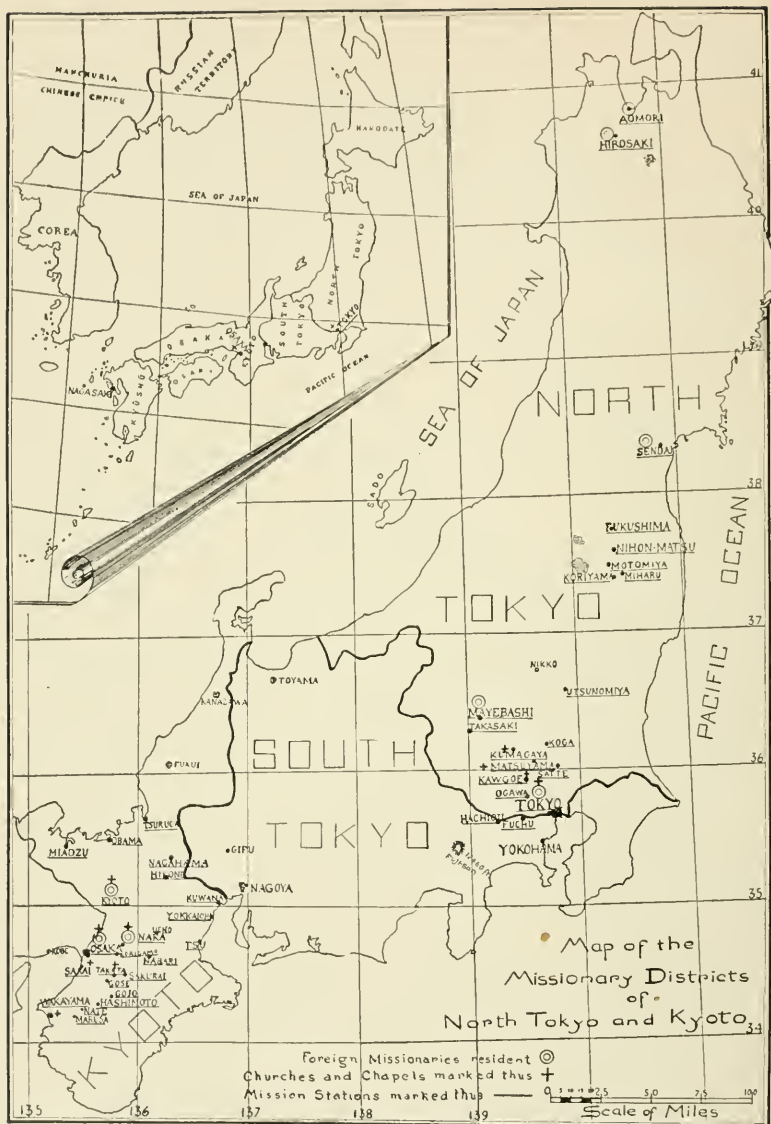
# CONTENTS.

NOTE.	-	-	-	-	-	-	(Page 2)
I. JAPAN THE COUNTRY.	-	-	-	-	-	-	(Pages 7-9)
Japan!							
Dimensions.							
Features.							
Climate.							
II. THE JAPANESE PEOPLE.	-	-	-	-	-	-	(Pages 10-13)
National Traits.							
Life and Manners.							
Occupations.							
III. HISTORY.	-	-	-	-	-	-	(Pages 14-18)
The Ancient Period.							
Later Periods.							
The Coming of the Foreigner.							
A Dual Government.							
National Organization.							
Commodore Perry's Visit.							
Counter Currents.							
The Treaties of 1899.							
IV. RELIGION IN JAPAN.	-	-	-	-	-	-	(Pages 19-23)
Shintoism.							
Buddhism.							
Other Forms.							
Christianity.							
V. SOME CHRISTIAN DATES IN JAPANESE HISTORY.							
1854. A Testament Overboard.							(Pages 24-31)
1859. The First American Missionaries.							
1864. The Story of Neesima.							
1866. The First Missionary Bishop.							
1869. Two New Forces.							
1872. The First Organized Congregation.							
1872. A United Conference.							
1873. The "S. P. G."							
1874. The First Bishop of Japan.							
1876. The "First Day of the Week."							
1879. A Prayer Book.							
1883. Bishop Poole.							
1887. The Nippon Sei Kokwai.							
1893. New Dioceses.							
1896. The Missionary Army.							
1900. Statistics.							

VI.	THE DIOCESE OF TOKYO.	-	-	-	(Pages 32-47)
	Two Dioceses.				
	The City of Tokyo.				
	To Tsukiji.				
	Trinity Divinity School.				
	St. Paul's College.				
	St. Margaret's School.				
	Holy Trinity Orphanage.				
	Grace Mission.				
	The Diocese of Tokyo.				
	Aomori				
	Nikko.				
VII.	THE DIOCESE OF KYOTO.	-	-	-	(Pages 48-61)
	The City of Kyoto.				
	Holy Trinity Cathedral.				
	St. Agnes's School.				
	Needs of St. Agnes.				
	Work at St. Agnes.				
	Bishop Williams.				
	The Doshisha.				
	Otsu.				
	Osaka.				
	Church Work in Osaka.				
	The Widely Loving Society				
	Nara.				
	Wakayama.				
VIII.	MISSIONARY TABLE.	-	-	-	(Pages 62-64)
	Missionary Jurisdiction of Tokyo.				
	Missionary Jurisdiction of Kyoto.				
IX.	MISCELLANY.	-	-	-	(Pages 65-66)
	A Year's Work.				
	"Have We a Mission in Japan?"				
	The Japanese Prayer Book.				
	A Meeting of a Synod.				
	"The Church in Japan."				
X.	SOME GENERAL IMPRESSIONS	-	-		(Pages 67-69)
XI.	"SOME THINGS JAPANESE."			-	(Pages 70-71)

## ILLUSTRATIONS

The Bishops of the Nippon Sei Kokwai,	-	-	-	-	-	Frontispiece
Map of Japan,	-	-	-	-	-	Page 6
Japanese Children,	-	-	-	-	-	" 11
Blind Beggar,	-	-	-	-	-	" 12
Toy Maker,	-	-	-	-	-	" 13
Bronze Buddha,	-	-	-	-	-	" 14
Pilgrims to Sacred Mountain,	-	-	-	-	-	" 20
Approach to Japanese Temple,	-	-	-	-	-	" 21
Temple Grounds, Japan,	-	-	-	-	-	" 22
Japanese Edicts against Christians,	-	-	-	-	-	" 24
Little Nursery Maids,	-	-	-	-	-	" 32
Trinity Cathedral, Tokyo,	-	-	-	-	-	" 34
Japanese Kago,	-	-	-	-	-	" 36
Bishop McKim,	-	-	-	-	-	" 37
Kindergarten, Oji Holy Trinity Orphanage,	-	-	-	-	-	" 40
Royal Castle in Tokyo,	-	-	-	-	-	" 42
Winter Travel in Aomori,	-	-	-	-	-	" 44
Red Lacquer Bridge, Nikko,	-	-	-	-	-	" 46
Japanese Teacher and Mission Day School, Osaka,	-	-	-	-	-	" 54
Old Matron of St. John's Orphanage,	-	-	-	-	-	" 57
Letter from the Secretary of the Junior Auxiliary, Osaka,	-	-	-	-	-	" 59
Japanese Girls at Work,	-	-	-	-	-	" 68
Lion Guardians of the Gate, Japan,	-	-	-	-	-	" 71



MAP OF JAPAN

## I. JAPAN THE COUNTRY.

**Japan!**—Is there another geographical term that presents to the imagination another such picture as the word Japan?

England, Paris, Greece, Rome, these names likewise affect the imagination, and each calls up before the mind a variety of scenes and associations which are full of interest; England, the romance of history, the flower of character, the spread of empire; Paris, brilliancy, gaiety, pleasure; Greece, the perfections of antiquity; Rome, age, power, splendor, ecclesiastical domain. Japan stands for something different from all of these, and in some ways a good deal more, though in most ways on a smaller scale. But for situation, for scenery, for venerable years and bounding youth, for possessions and ambitions, for actual performance and for hopeful promise, Japan is almost by itself among the nations. "Unique" means the only one of the kind. Japan is "unique." There is only one Japan.

**Dimensions.**—Take the State of California,<sup>1</sup> cut from the end of it a piece as big as the State of Maryland,<sup>2</sup> move it almost directly due west across the Pacific Ocean for a distance of nearly five thousand miles, until it is within two days' easy sail by steam of the Asiatic coast, turn it upside down and over to the left so that its longer axis will run from north-east to southwest, break it up into one large island, three smaller ones, and several hundreds if not thousands of islets too small and too sterile to be inhabited, then empty into it half the population of the United States of America,<sup>3</sup> and you have Japan.<sup>4</sup>

<sup>1</sup>Area of California 158,233 square miles.

<sup>2</sup>Area of Maryland 12,297 square miles.

<sup>3</sup>Estimated population in 1900, 80,000,000.

<sup>4</sup>Area of Japan 147,660 square miles. Estimated present population 44,000,000

**Features.**—Topographically Japan is a land of varied, picturesque, and beautiful features. Its coast line is boldly indented. A spacious “inland sea,” broad bays, deep inlets, commanding headlands, noble lakes, occasional rivers, fine mountain ranges, at least one lofty and snowy peak, and innumerable waterfalls, unite with green and fertile plains and richly wooded valleys, with rocky island outposts and steaming craters, with endless stretches of irrigated rice fields and avenues of flowering cherry trees and towering cryptomerias, with quaint temples, pagoda-like castles, and timbered villages browned with age and storm, to make up prospects which are unlike those presented in any other land. And yet as one stands on the shores of Lake Chuzenji, for example, hemmed in among its mountain guards high up above the level of the sea, he might think himself almost in the heart of Switzerland, or, as he traverses the thickly populated and carefully cultivated plains below, he might, except for the bare-legged and umbrella-capped peasants at work in the rice fields, think he was in one of the garden centres of England. There are times when Japan trembles with the earthquake, and there have been disastrous visitations from this cause; among her volcanic mountains a few are active, and there have been eruptions which have caused heavy loss of life and property; the dreaded typhoon occasionally sweeps along her rocky wooded shores and even rolls up the tidal wave over farms and villages that lie too near the sea; but these are exceptions to the generally even and tranquil course of nature in this fair land upon which the heavens smile, and around which the waters of the Pacific gather their deepest blue. It is a land of harmonies and charms, a paradise for artists and the poet’s theme.

**Climate.**—It would be difficult in a single paragraph to give a just idea of the climate of Japan. The principal islands stretch for a thousand miles or more from the north-



east to the southwest, from the latitude of Montreal to that of Charleston, and exhibit corresponding variations of temperature which are often trying to the stranger. In the extreme northeast as in the extreme southwest extremes of cold and heat are naturally to be met with, while in the middle portions of the great middle island, taking Tokyo and Kyoto, for example, as centres, neither the winters nor the summers would be found unpleasant or unhealthful, though there might be days in each season which would test one's temper a little. There is a rainy time in summer, and the dampness of parts of Japan is not favorable to some European constitutions and is injurious to many fabrics. Mildew is an enemy to which the visitor has to become accustomed. Any where in central Japan there will be winter days when one will want his warmest clothing, and summer days when he will be glad of his thinnest clothing, and the Asiatic sun is always to be guarded against everywhere in the east. Those who regulate their sensations by the thermometer will make a note of the fact that the average temperature of the coldest month, January, at Tokyo, is  $36^{\circ}$  or  $37^{\circ}$ ; that of August at the same point  $78^{\circ}$ .

## II. THE JAPANESE PEOPLE.

**National Traits.**—The Japanese people fit their home. They are interesting, amiable, attractive. In stature they are short and small and light. Their complexion has just a warm richness of the blood that goes well with their jet black hair. Intellectually they are bright, quick, keen. Their perceptive faculties are remarkably developed, and from an early age. They have exceptional powers of imitation, adaptation, assimilation. They are politeness itself, but the astute critic will perhaps claim that a difference between “politeness” and “courtesy” is illustrated in the Japanese character. It is a lesson to many a careless, blunt, inconsiderate American as he hurries through Japan to see the slow deliberate seriousness with which the people greet and salute one another on meeting and parting in the house or on the street, the studied nicety with which the young women engage in a “ceremonial tea,” the genial ease with which all invariably treat the stranger, their punctilious respect for rank and form and convention and precedent; while the resident American or European, with whom the novelties of Japanese life have worn away, and who has come more in contact with the hard facts under the smiling surface, sees sometimes a different side of the national character. The Japanese children are pictures; the women are works of art; the men are gravity, dignity, affability, united in formality of expression. The streets in the cities and towns that are likely to be included in an ordinary tour are wide and clean compared with those of China, and the homes as you pass them by have a tidy and well-kept look. The bath is a national delight, and bodily neatness a habit handed down from generation to generation; as to neatness in other respects judgment is reserved. The people handle everything with an artistic touch and do everything

with an artistic turn. If it is a basket that is in question, it must be a pretty basket, one that makes the stranger remark at once upon its tastefulness. If it is a hanging shelf in the dwelling, or a door in the counting room, or a box to hold sweetmeats, or a string with which to tie up a bundle, it alike illustrates what Ruskin has called "ornamental construction." The Japanese house is like a doll house it is true, but there is a singular charm about its interior. The Japanese farm is laid out like a checker-board, or a "crazy-quilt," but the



JAPANESE CHILDREN

"squares"—the "pieces"—are put together with unfailing ingenuity and an effect that delights the eye.

**Life and Manners.**—A considerable proportion of the Japanese are fishermen, and the food of a great majority is fish and rice. The bath is their delight and they take it hot. Married women once blackened their teeth with an artificial

stain. The men make good soldiers and fair sailors. The standard of morality as between the sexes has not been high, and stability, steadfastness, truthfulness, integrity, and honor have yet to be developed as traits of the national character. As a people they are industrious, social, playful, domestic in their taste, fond of their children, devoted to music (of a kind), and to dancing and the theatre (also of a kind); are dexterous in all mechanical pursuits and greatly given to tea, tobacco, and



BLIND BEGGAR

saké, the latter being an intoxicating drink made of rice, which incites, however, more to jollity than to violent deeds. Drunkenness after the American style is practically not seen by the casual visitor, and public brawls or disorder are unknown. The dress of men and women is much alike; that of students is distinctive. For much of the time the head goes bare, and finds protection from the summer's sun by means of umbrellas and parasols. As in China the national color may be said to be blue; the blue dye of the "kimona," the national garment, is as distinctive throughout Japan as is the red fez

of the Turk on the Bridge of Galata at Constantinople. The stocking is a mitten, the shoes are a wooden clog, and the Japanese bares his feet as we bare our head on going indoors. In stormy weather the peasant thatches himself with a "rain coat" made of straw; on wet and slippery mountain paths he stays his feet with straw sandals; his trusty weapon is a fan which in hot weather he is always waving.

**Occupations.**—When the Japanese is not a fisherman, he

is generally a rice grower, or if he lives in the city a metal worker, a cabinet maker, a potter, a weaver, a producer of cunning cloisonné, or a deft and indefatigable artisan or manufacturer along some one of a hundred other lines of curious and fascinating handiwork. And what he does with his hands



TOY MAKER

he can do, if he chooses to, with an almost inimitable skill. His taste, his experience with and knowledge of tools and methods, his manual dexterity, the accuracy of his eye, the deftness of his touch, the precision of his sense of proportion and contrast, make him a leader among the artificers of the world.

### III. HISTORY.

**The Ancient Period.**—Japan has a history. Its ancient history has a mythological beginning, its modern history reads almost like a chapter out of the Arabian Nights. In some sense the Scriptural prediction of “a nation born in a day” has been fulfilled in the case of Japan. In a maze of legends is to be found the story of its origin ages and ages ago. There are annals purporting to date back to a time a few centuries before the coming of Our Lord to be the Redeemer of the world, the times, to speak approximately, of Manasseh and Jeremiah and Josiah, of Nebuchadnezzar, Cambyses and Cyrus; but they are of questionable authority, and for anything like connected history we must begin far later down.

**Later Periods.**—It was some five or six hundred years after Christ when the first Chinese currents found their way through Corea to Japan, bringing scholarship, literature and religion. Buddha was enthroned, gold was discovered, some order was introduced into government and society; money was coined, art came into practice, a nobility arose, and in time the imperial power suffered a division. By this the “Mikado” was left the spiritual head, the “Shogun” became the military head, of the nation. Rivalries resulted in conflicts, internal disorders were followed by foreign wars, and only within comparatively recent times did peace settle down upon the land. Through the seventeenth and eight-



BRONZE BUDDHA

centh centuries, and for the larger part of the nineteenth, the land had rest, and prosperity ensued. The great international hero whose personality dominates this scene, and the shadow of whose name and influence lies across it like that of some gigantic cryptomeria across one of its sunlit fields, is Iyeyasu, the soldier chieftain, who discomfited all his enemies, concentrated the forces of the empire in his own hands, and organized the nation on a substantial basis and broad lines. For more than two centuries and a half, or practically until Commodore Perry brought about the "open door," Japan was ruled by the dynasty Iyeyasu founded.

**The Coming of the Foreigner.**—So far as known Marco Polo, the great Venetian traveler of the thirteenth century, was the first European to learn from hearsay of Japan. This was in the course of visits to Tartary, Mongolia and the Chinese border. About the middle of the sixteenth century the Portuguese were the first actually to set European foot upon Japanese shores. Dazzling reports were brought away by these pioneers, and the enterprise of commerce sprang to its new opportunity. The century had not ended before the Dutch East India Company had its ships on the way to the new Eldorado to open ports, plant factories and establish trade, and in a generation the Portuguese had retired and the Dutch were left in the possession of a field which they practically monopolized and controlled for two centuries to come.

**A Dual Government.**—By this time the government of Japan had fully developed its dual character. In the sacred city of Kyoto, surrounded by his nobles, and in some sort of mysterious seclusion, lived the "Mikado," the emperor, as believed of divine descent, the august and serene centre and source of honor, rank, and power. In the other capital, Yedo, lived the "Shogun," the military ruler, the commander-in-



chief, nominally the lieutenant of the Mikado, but in fact his superior because of his arm of force. Around him stood the daimios, or feudal lords, graded, tributary, and ruled with a rod of iron.

**National Organization.**—Under these two heads the social and political organization of Japan was complete, compact, and cohesive. Every Japanese head of a family was responsible for his own. Of every group of five families each member was responsible for each of the others. From the lower orders ranks rose in regular degrees with sharply defined lines of demarcation and obvious insignia of differences. Farmers, mechanics, actors, beggars, and tanners, for example, could only wear one sword; the nobles, the daimios, the priests, the samurai, the officials, might wear two. Thus the entire population was classified, labelled, policed, watched, and under discipline, and the centuries of their history under such a system as this doubtless have had much to do with the exceptional development of the popular sense for organization and administration. “Red tape” flourishes in an atmosphere like this, and in some ways Japan is the most highly governed among the nations of today.

**Commodore Perry's Visit.**—Such was the Japan to which the United States Government despatched an expedition in 1852 to demand protection for American sailors wrecked on its inhospitable coasts, and if possible to effect a treaty which should open some ports to American vessels for facilities in the way of supplies and trade. This was the famous expedition of which Commodore Perry was in charge. In February, 1854, Commodore Perry, in command of a fleet of seven men-of-war, entered Yokohama, the harbor of Yedo, now Tokyo, and dropped his anchors. This visit followed one made in the previous year for the purpose of delivering a letter to the Shogun from the President of the United States. With tact



and consideration Commodore Perry accomplished his purpose, and by the Treaty of Kanagawa, a fishing village lying between Yedo and Yokohama, a treaty really signed at the latter point, and bearing date of March 31, 1854, the ports of Shimoda and Hakodate were opened as harbors of refuge, supply, trade, and consular residence.

**New Treaties.**—In September of the same year a British fleet under the command of Sir James Stirling entered the harbor of Nagasaki and concluded a similar treaty. The Russians quickly followed in behalf of their interests, and then the Dutch. Standing upon the vantage ground thus gained, and not satisfied with what had been won, Mr. Townsend Harris for the United States and Lord Elgin for Great Britain, both at Yedo, in 1858, concluded new treaties by which the wedge of privilege and opportunity was driven further in. By 1874 treaties were in force not only between these two forward nations and Japan, but with Prussia, Portugal, France, Spain, Switzerland, Italy, Austria, Greece, Denmark, Norway and Sweden, Hawaii, China, and Peru. And in 1860 a Japanese Embassy, the first ever sent out, visited the United States and was received with all the signs of a great sensation in New York and Washington. This was the occasion of the advent of "Japanese Tommy," who was the hero of the hour.

**Counter Currents.**—This diplomatic forcing of "the open door" created the liveliest interest throughout the civilized world, intense excitement throughout the secluded precinct of Japan, and indignation at Kyoto. Political disturbances ensued which quickly ran into violent encounters, assassination, the array of opposing forces, and civil war between the adherents respectively of the Mikado and the Shogun. As a result of this final conflict the Mikado was left master of the situation and of the empire. But the existing order of things was not seriously affected. The emperor and his advisers ac-

cepted the new order with an extraordinary change of front, their eyes rapidly opening to the light streaming in from the west. The government, now united and centralized in the emperor, was transferred to Yedo, which had received its new name Tokyo—Kyoto spelled otherwise—in 1868, and with one foot, at least, Japan began to “mark time” with the march of the nations of the west. Yokohama, Kobe, Osaka, Nagasaki, Hakodate and Niigata became the “open ports,” with Tokyo by courtesy, within which “foreigners” might reside, and within a moderate radius of which they might travel without passports. Upon compliance with certain formalities foreigners were allowed privileges of travel in the interior. To consular courts was secured jurisdiction of cases in which foreigners were concerned, diplomatic relations were cordially established, and Japan entered on that unique career of progress in all things political, commercial, industrial and material by which in one generation she has in many ways caught up with nations that were at least a hundred years ahead.

**The Treaties of 1899.**—Upon the basis of these relations Japan continued until the summer of 1899, when new treaties went into effect by which all barriers between her and the nations of the west were removed, the whole country was thrown freely open to travel, residence, and trade, the consular courts were abolished, and the empire, but yesterday a feudal barbarism, with all its fair and fertile territory, its bright and busy millions, its large resources and varied accomplishments, its wealth, ambition, and “faculty,” takes an honored and equal place in the same great family with the United States of America, Great Britain, France, Germany and Russia. The whole story is a national transformation, one of the consummations of history.

#### IV. RELIGION IN JAPAN.

**Shintoism.**—Again any attempt to picture the native religions of Japan in a paragraph or two must result in a meager showing if not in a misleading impression. Shintoism was the original religion of the country, and still widely prevails, but is largely influenced by Buddhism. Temples of pure Shintoism, like temples of pure Buddhism, are relatively rare in Japan today. For substance, and in its purity, Shintoism is a combination of nature-worship and ancestor-worship. The elements and objects of the material universe are deified in countless numbers. The architecture of the temples is simple, the characteristic feature being always a peculiar form of gateway which is easily to be recognized. As a rule the people do not take any part in the Shinto worship, and the priests are hardly to be distinguished from laymen except at the times of sacrifice, when they do put on official dress. The sacrifices consist of fish, fruits, and vegetables, and the flesh of some animals. There is no attempt whatever at moral teaching.

**Buddhism.**—This is an exotic in Japan, having been imported by way of Corea something like 1300 years ago. It speedily proved a formidable rival to Shintoism, and now has a large and influential constituency, affected as it is to some extent by the atmosphere of Shintoism. The Buddhist temples, such as they are, are everywhere, and its robed priests are common figures in the town and country. Buddhism is perhaps the most formidable among the positive antagonists with which Christianity has to contend in Japan. This not only because of its intrinsic subtlety, its lofty ideals of character and conduct, and its powerful hold upon the native intellect and sympathies, but also because of its progressive spirit and its disposition to adopt or adapt much of the best in

modern ideas, and so to keep "abreast of the times." The attention which the Buddhists are now paying to the "organ-



PILGRIMS TO SACRED MOUNTAIN

ization of charity" after the models of the west is an illustration of its temper and movement.

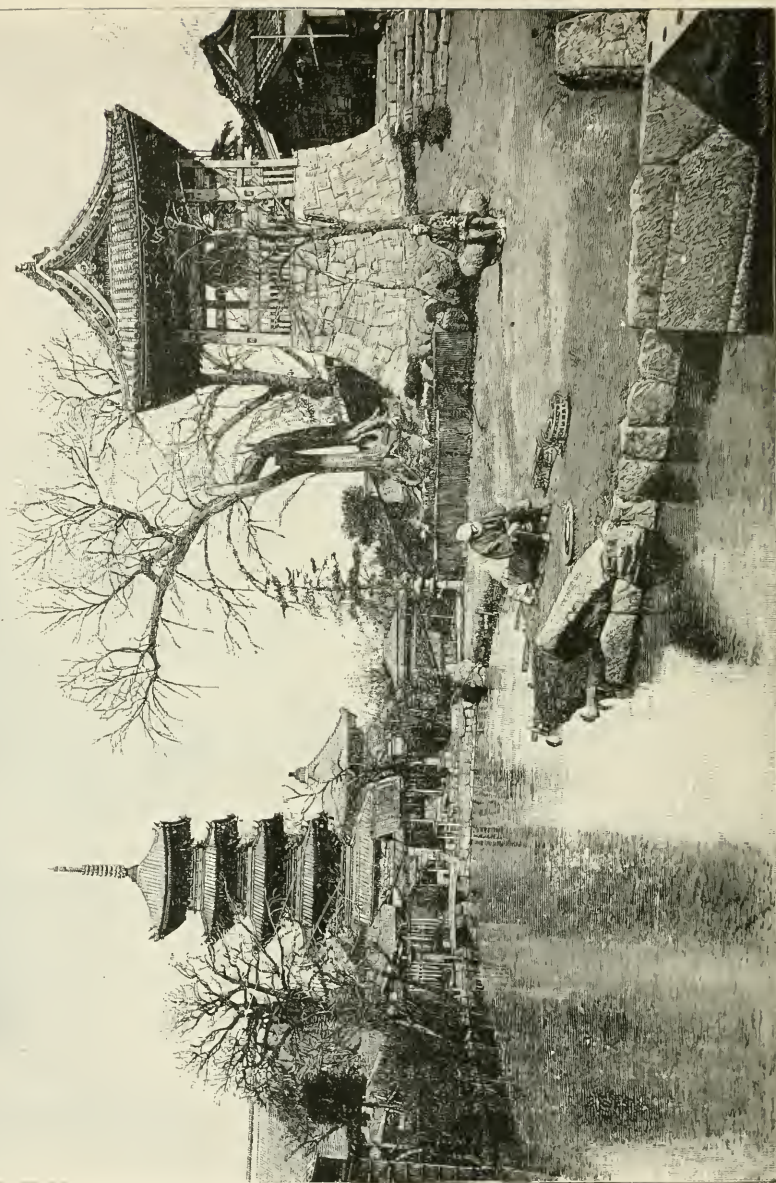
**Other Forms.**—From Shintoism and Buddhism the descent is easy to an almost endless variety of modified "sects" and "denominations," each of which has its devotees, its god or goddess, its temple, and its ritual. Prominent if not chief among these subordinate forms is the worship of Inari, or the fox, as to whose sex there is some confusion of ideas, but an



APPROACH TO JAPANESE TEMPLE

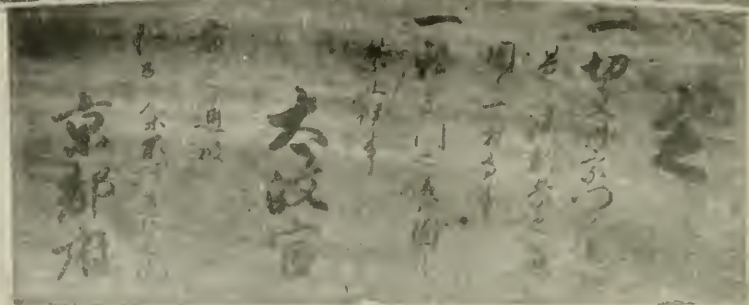
image of whom in one form or another is always to be found in temples dedicated to the idol. One of the most celebrated and most largely frequented of these fox temples in all the empire is in the city of Tokyo, but a short distance from Trinity Cathedral. It is said on good authority that at least one-fifth of the Japanese people worship nothing higher than the fox.





TEMPLE GROUNDS, JAPAN

**Christianity.**—The slender but tenacious thread of Christianity appears at an early date in the fabric thus wrought out by political changes and commercial activities. Within the limits of authentic history its first interweavings were at the hands of the Portuguese about the middle of the sixteenth century. Close behind the merchants came the missionaries, and foremost among these was St. Francis Xavier, who reached Japan by way of Lisbon, Mozambique, Socotra, Goa, Ceylon and Malacca, as early as 1549, and freely preached the Gospel. Within two years, three great princes became Christians, and immense numbers of the common people were baptized. A generation later the Japanese Christians were sending a deputation to the Bishop of Rome to do him honor with letters and presents, and to signify their submission to him as the Head of the Church. The developments of Christianity under the condition of the times were not, however, creditable to its name or favorable to its progress, and the banishment of those who professed the new religion was decreed. Persecution, with the massacre of priests, only deepened the antagonism of the Christians, and troubles went from bad to worse. Persecution was redoubled with horrible tortures, the Christians retaliated by destroying the native temples, the Church in Japan, of distinctly Portuguese complexion, became most literally a Church Militant, and in the end was effectually stamped out by the heel of armed force and kept from revival by edicts of the most rigorous character. The "notice-boards" containing these anti-Christian edicts, couched in the severest terms, remained throughout the empire until the seventies.



#### JAPANESE EDICTS AGAINST CHRISTIANS

### V. SOME CHRISTIAN DATES IN JAPANESE HISTORY.

**1854. A Testament Overboard.**—From somebody's pocket — so goes the story\*—on one of the English men-of-war which visited Japan in this year an English Testament fell overboard, and came into the hands of a Japanese gentleman by the name of Wakasa, who held high office in the island of Kiu-shiu. Finding that there was a Chinese translation of this strange little book, he got a copy of the translation and began to study it. As a result not only he but a younger

\**Japan and the Japan Mission of the Church Missionary Society.* Third Edition. London: Church Missionary Society, 1898. P. 100.



brother and three others became interested in Christianity, in time sought instruction, grew in grace and in the knowledge of our Lord and Saviour Jesus Christ, and in 1866, on Whitsunday, the two brothers were secretly baptized. The edicts against Christianity were still in force. These are said to have been the first Japanese converts to receive baptism from a Protestant missionary.

**1859. The First American Missionaries.**—In this year there arrived at Nagasaki the Rev. John Liggins and the Rev. Channing Moore Williams, presbyters of the American Protestant Episcopal Church, missionaries of the Domestic and Foreign Missionary Society of that Church in China, and the first Protestant Christian missionaries to reach Japan. Mr. Liggins had been four years at work in China, and took advantage of the door just then newly opened by Lord Elgin's Treaty to visit Japan for the benefit of his health. Mr. Williams, a native of Richmond, Virginia, a graduate of the College of William and Mary and of the Theological Seminary at Alexandria in the same State, had sailed for China in November, 1855, to engage in mission work in that empire under the first Bishop Boone, by whom he was ordained to the priesthood at Shanghai in January, 1857. Shortly after this, at the request of the Foreign Committee of the Board of Missions, he had been transferred to Japan, news of which transfer, as well as of his own appointment to the same field, reached the Rev. Mr. Liggins a few days after his arrival at Nagasaki. To the American Episcopal Church, to the Domestic and Foreign Missionary Society of this Church, and to the Rev. John Liggins and the Rev. Channing Moore Williams, belongs therefore the credit, under God, of first planting Protestant Christian Missions in Japan. Mr. Liggins being on the ground, at once went to work to study the Japanese language for himself, to teach the English language to native officials, and otherwise to facilitate intercommunica-

tion between the two peoples. The Rev. Mr. Williams joined his comrade in this new field in June, and in September the two were reinforced by a third, Dr. H. Ernst Schmid, appointed a missionary physician. In October came Dr. Hepburn of the American Presbyterian Board to Kanagawa, who was followed in November\* by two ministers and one physician sent out by the Dutch Reformed Church in the United States, and in April of the next year came a missionary of the American Free Baptist Mission Society. In 1861 the support of the American missionaries became seriously weakened through the exigencies of our Civil war, and the missionaries of the Episcopal Church wrote to England to the Church Missionary Society for help, but their appeal was not successful. With peace however ensuing at home the work was revived.

**1864. The Story of Neesima.**—About this time the case of Joseph Neesima, one of those extraordinary personal incidents which occasionally throw such a powerful light across the page of Christian history, did more perhaps than anything else that had happened up to that time to direct the attention of American Christians to Japan as a field of hopeful missionary effort and to arouse and concentrate effort in its behalf. Neesima was a young Japanese, of good family, who had been struck with these words in a missionary publication on geography: "In the beginning God created the heavens and the earth." What did this mean? he asked. Who was this "God?" He did not know of any such in Japan; was he to be found in America, whence this book came? He resolved to go and see, even though it should be at the peril of his life; for the law forbidding the Japanese to leave their country was still in force. He ran away, got across to China, and found passage to America in one of the merchant vessels belonging to

\*To Dr. Verbeck, we are assured, the Japan of to-day owes more than to any other foreigner, living or dead.

the Hon. Alpheus Hardy, a Christian merchant prince of Boston. "I came all the way to Boston," he said to the captain of the ship, "to find God, and there is no one to tell me." The captain took the boy to the owner. Mr. Hardy took him to his home and to his heart, educated him, and saw him find the God for whom he was looking. He became a Christian. Ten years later he went back to his native land under the auspices of the American Board of Commissioners for Foreign Missions, and founded the Doshisha, a Christian college, at Kyoto, an institution which, after some tribulation, is now entering on a new chapter of prosperity and usefulness. The romance of this bit of history gave an immense impulse to the popular interest in Christian missions in Japan.

**1866. October 3d. The First Missionary Bishop.**—On this day, in St. John's Chapel, New York City, the Rev. Channing Moore Williams was duly consecrated "Missionary Bishop to China with Jurisdiction in Japan." Thus was the first Protestant missionary episcopate given to Japan, the first Bishop Boone, in succession to whom Bishop Williams was elected and consecrated, having been simply "Missionary Bishop to China."

**1869. Two New Forces.**—This year saw two additional missionary agencies at work in Japan, the Church Missionary Society, commonly known as "The C. M. S.," at Nagasaki, and the American Board, commonly known as "The A. B. C. F. M.," at Yokohama.

**1872. The First Organized Congregation.**—In this year was organized the first native Christian congregation in Japan, at Yokohama, the time being nearly a year before the withdrawal of the edicts against Christianity. During the "Week of Prayer" a number of Japanese students, who had been receiving instruction from the missionaries, had taken part in the meeting which resulted in this step, their prayers going

up as their tears fell that God would "pour out His Spirit on Japan as once He did on the first assembly of the Apostles." Eleven converts united in the new organization whose birthday was the 10th of March, nine of the eleven then and there receiving Christian baptism.

**1872. A United Conference.**—In September, at Yokohama, a united conference of Protestant missionaries took steps for making a translation of the New Testament.

**1873. The "S. P. G."**—The English Society for the Propagation of the Gospel in Foreign Parts, otherwise known as "The S. P. G.," began its work at Tokyo.

**1874. The First Bishop of Japan,**—At the meeting of the General Convention of the Protestant Episcopal Church of the United States held in the autumn of this year, Bishop Williams was relieved of the China Mission, and his title was changed to that of "Missionary Bishop of Yedo, with Jurisdiction in Japan."

**1876. The "First Day of the Week."**—Previous to this year Japan had kept as a national holiday every fifth day, namely the 1st, 6th, 11th, 16th, 21st, and 26th of the month. On the 1st of April in this year these holidays were abolished and the first day of each seven substituted in their place, a significant tribute to western influence, though not of course for religious reasons. In one sense, therefore, and within the limits of the government service, though not as respects the habits of the people generally, the Lord's Day is the weekly Rest Day of Japan.

**1879. A Prayer Book.**—The larger part of the Book of Common Prayer, based upon the Anglican model, with variations adapted to national use, and in the Japanese language, was published this year, under the hands of the missionaries of the English and American societies; the rest of the work following in 1882.

**1883. Bishop Poole.**—Up to this time the two missions of the Church of England were under the oversight of Bishop Burdon of Victoria, Hong Kong. The Archbishop of Canterbury, Dr. Benson, now placed upon the foundation which had been laid the previous year by his predecessor, Archbishop Tait, the Rev. A. W. Poole, a C. M. S. missionary in South India, as the first English Bishop for Japan; he was consecrated October 18, but failing health obliged him to desist from his labors ten months later, and in 1885 he died, greatly lamented even by those who questioned the courtesy and propriety of the entrance of the English episcopate into an ecclesiastical province of the American Church. His memorials abide at Osaka.

**1887. The Nippon Sei Kokwai.**—This year witnessed the gathering into one organization of the native Christians representing the fruits of the Church's several missions in Japan, those namely of the Church Missionary Society, the Society for the Propagation of the Gospel, and the Board of Missions of the American Episcopal Church. The name taken by this organization is Nippon Sei Kokwai, meaning literally the Japan Holy Catholic Church. A Constitution and Canons were adopted. This is the national Protestant Episcopal Church of Japan. It has its own annual synod, and is entirely independent, owing allegiance to no foreign body, but gladly accepting for the present the jurisdiction of foreign bishops and the fostering aid and watchful care of foreign missionaries and teachers.

**1893. New Dioceses.**—Bishop Bickersteth, second English Bishop, in succession to Bishop Poole, consecrated in 1886, proposed the creation of two new sees, and subsequently Bishop McKim agreed with him upon a further sub-division of territory, the result of which is that the empire is now covered by six dioceses, which, with their geographical correspondences, are as follows:

DIOCESES.	PROVINCES.
Hakodate, . . . . .	The Island of Yezo.
Tokyo, . . . . .	Northeastern Provinces.
South Tokyo, . . . . .	East Central Provinces.
Kyoto . . . . .	West Central Provinces.
Osaka, . . . . .	
Kyushu (or Kiushiu), . . . . .	The Island of Kiushiu.

The episcopal jurisdictions of these six dioceses are as follows:

Hakodate, . . . . .	Bishop Fyson, (C. M. S.)
Tokyo, . . . . .	Bishop McKim, (Am. Ep. Ch.)
South Tokyo, . . . . .	Bishop Awdry, (S. P. G.)
Kyoto, . . . . .	Bishop Partridge, (Am. Ep. Ch.)
Osaka, . . . . .	Bishop Foss, (S. P. G.)
Kyushu, . . . . .	Bishop Evington, (C. M. S.)

**1896. The Missionary Army.**—There were in this year about one hundred and fifty missionaries of the Anglican communion at work in Japan. Of these some eighty represented the English Church Missionary Society, some thirty the Society for the Propagation of the Gospel, and the rest the American Episcopal Church Mission.

**1900. Statistics.**—Statistics of the Christian population in Japan are more or less vague and uncertain, but the following figures are at least approximate, and may be taken subject to correction as a basis for a rough comparative estimate:

Roman Catholics, . . . . .	53,000
Greek Catholics, . . . . .	25,000
Congregationalists,* . . . . .	14,000
Presbyterians, . . . . .	12,000
Episcopalians, . . . . .	8,000
Methodists, . . . . .	6,000
Baptists, . . . . .	3,000

Other bodies,	1,000
Total number of nominal Christians, say	122,000

Some of the bodies named above would doubtless claim a larger number of adherents, others may be entitled to fewer; the aggregate is perhaps a maximum, and includes questionable material; but the table answers a purpose.

\**The Kimm-ai Churches.* This denomination represents and embodies the concrete results of the missions of the Congregationalists of the United States in Japan. Its figures are interesting and suggestive by way of comparison. Its two oldest churches celebrated in 1899 their 25th anniversaries. These are the churches at Kobe and Osaka. The associated body comprises 72 organized congregations, of which 33 are self-supporting, with 35 ordained pastors and a membership of from 8,000 to 10,000. The contributions for all purposes for 1898 were yen 21,937, or nearly \$11,000.





LITTLE NURSERY MAIDS.



## VI THE DIOCESE OF TOKYO.

**Two Dioceses.**—And now we are ready for a rapid visit to what for convenience may be called the American Church's Mission in Japan, that is to say the dioceses, the bishops, the missionaries, the native pastors and teachers, the churches, schools and stations, representing the interest, the faith, the outlay and the effort of our Church for the evangelization of Japan. For the purposes of this survey our own mission in Japan may be described as an ellipse, of which the cities of Tokyo and Kyoto are the *foci*. The boundary of this ellipse is of course a broken one, and altogether an invisible one, and as a matter of geographical fact the two jurisdictions of Tokyo and Kyoto are disjoined by the English jurisdiction of South Tokyo which cleaves them asunder like a broad wedge. The distance by rail between the two cities of Tokyo and Kyoto is 329 miles, but the journey requires from twelve to fifteen hours, the rate of speed on the railways of Japan being much slower than in Europe and America. The carriages, however, seated somewhat after the fashion of our closed trolley cars, and divided into compartments for first, second and third class passengers, are comfortable, and are generally provided with lavatory conveniences, and complete outfits for tea-drinking and native luncheons in attractive packages are offered for sale at all the principal way stations. The scenery is always interesting, and the novelties of the way, of the companionships, and of the surroundings and associations, make the ride enjoyable in whichever direction it is taken and whatever may be the motive of the traveler. This general remark is true of travel on most if not all of the railways of Japan.

**The City of Tokyo.**—Tokyo is an immense city, as regards not only its population but its territory. Its population, va-

riously estimated at from 1,200,000 to 1,500,000, would give it a place among the eight largest cities of the world; while its area is said to be not less than 60 square miles. Its compactly built and densely crowded districts are interspersed with parks and gardens and castle grounds and open spaces, and threaded by rivers and canals, giving to its aspect a mix-



TRINITY CATHEDRAL, TOKYO

ture of the urban and the suburban. The "magnificent distances" of the city of Washington are nothing as compared with those of the city of Tokyo. One section opens out of another in confusing variety, and endless vistas and countless turns set one's ideas of compass directions and relations into hopeless contradiction. No wonder that an American lady

came home to report that she had spent three weeks in Tokyo and "had not seen one Christian mission." As a matter of fact it is said that there are about seventy-five Christian churches and chapels in the city, and nearly if not quite one hundred and fifty places where the Gospel is preached every Lord's Day. The Greek Cathedral stands handsomely and commandingly on an elevation in the northern quarter, like "a city set on a hill." Its dome is a landmark far and near. The Roman Catholic Cathedral occupies a lowlier site in the precinct of Tsukiji, with the simple but dignified and inviting and in every way worthy American Trinity Cathedral near by.\* The humbler Anglican Cathedral of St. Andrews, the seat of the Bishop of South Tokyo, Dr. Awdry, whose wife is a daughter of the late Bishop Moberly of Salisbury, is on a commanding knoll, beautifully situated and surrounded, in the southern part of the city, with episcopal residence and choir school, both of them buildings in the native style, in the same compound.

**To Tsukiji.**—Our port of entry for Tokyo is Yokohama, the borders of which city as one approaches it from the sea are so Europeanized, that it is difficult to realize what its environment and its connections really are. An hour's ride by rail through plains that lie along the shores of the Bay of Tokyo, with the water and shipping in sight for much of the way, brings us to the great capital; we alight in a spacious, well-arranged and properly ordered station; get into one or more of the hundreds of "kurumas" (jinrikishas) that are drawn up in platoons outside the station precincts; and before we can say "Jack Robinson" are being trotted away, past trolley cars, over the smooth dirt roads, along the banks of canals,

\*Phillips Brooks thought the interior of Trinity Cathedral one of the most effective and attractive he had ever seen. In this opinion there will be general concurrence.

across bridges that connect the island-like precincts, through streets of endless shops, under electric lights, and constantly in the midst of moving throngs of men, women and children mostly in the native dress, bare-headed, clog-footed, and bright faced, until in half an hour, leaving the more strictly mercantile quarters behind us, one more canal bank and one more bridge bring us into the comparatively quiet precinct or ward of Tsukiji, where the headquarters of the American



JAPANESE KAGO

Church Mission and its principal institutions for what is now the diocese of Tokyo are situated. Under the old treaties Tsukiji was the Foreign Concession, and within its limits were assembled many of the buildings and institutions that represented the American and European interests, diplomatic, religious, and educational. No longer a "Concession," Tsukiji's religious and educational character is too firmly es-

tablished to change, for the present at least. Upon both sides of the main street which runs through the quarter, a broad and open thoroughfare, are arranged the buildings of the American Church Mission. First on the right as we leave the bridge is the Cathedral, Trinity Cathedral, an edifice of generous proportions, dignified and tasteful, built of brick with appropriate trimmings, after a gothic style, and in every respect within and without all that such a building in such a place and for such a purpose could be expected to be and should be. On one side and close at hand is the Episcopal residence now occupied by Bishop McKim and his family; on the other the house and home of Mr. J. Mc. D. Gardiner, of St. Paul's College, the architect of the Cathedral and of many other church buildings belonging to the Nippon Sei Kokwai. A little in the rear to one side is the beautiful new building, in Japanese style, of St. Margaret's School, erected a little while ago by the New York branch of the Woman's Auxiliary, and a gem of native architecture. Just beyond these buildings is St. Luke's Hospital. Turning now to the other side of the street, directly across from the Cathedral and the Bishop's residence, are the Parish House and the Trinity Divinity School, handsome buildings of brick, with two residences of American clergy closely adjacent; and back of these, as it were in the interior of the lot, but really opening on the next parallel street, are the grouped buildings of St. Paul's College. A stone's throw to one side, on a cross street at the very end of the bridge by which we entered the precinct, and fronting on the canal, is the residence of Bishop Schereschew-



BISHOP M'KIM

sky, the retired Bishop of China, with his wife and daughter; who, with his Chinese secretary, at last accounts was working away at the rate of six or eight hours a day, disabled as he is by paralysis, but capable of using the type-writer, on his translations and revisions of translations of the Bible into Chinese. Not far distant are other homes occupied by missionaries or missionary teachers; while the proximity of the Roman Catholic Cathedral and of a Methodist school for boys is a reminder of the companionship if not of the fellowship of other Christians in the one great common work of letting in the Light upon the darkened minds of Japan.

**Trinity Divinity School.**—From many points of view this institution invites attention and repays it. Bishop McKim is its President, and is assisted by American clergy in the work of instruction. Its library deserves mention both for its contents and for its arrangement and administration, and might well be enlarged by some American friend or friends of sound theological learning. The native students in their Christian personalities and their intellectual life, in their studies and their difficulties, in their perplexities and their progress, present a group full of interest both for what they are and for what they may become. These schools for the training of a native Christian ministry for Japan are institutions of the first importance, and should enjoy the notice, the sympathy, the gifts, and the prayers of the American Church without stint or intermission.

**St. Paul's College.**—This is a large collegiate school for boys, equipped with a fine plant, occupying a commanding position, popular and efficient, and, if its work is not interrupted by the present educational complications in Japan, is destined to exert a growing power among Japanese youth on the side of Christian faith and learning. The Bishop again is President, and the instructors include both Americans and



native Christians. The sight of the school rooms filled with their several hundred Japanese boys all hard at work over books and blackboards is inspiring.

**St. Margaret's School.**—A delightful visit may be made to St. Margaret's School for girls, in its beautiful new building hard by, attesting at once the generosity of the Woman's Auxiliary of New York and the exquisite taste and handiwork of Japanese artisans. Thus in his cathedral seat the Bishop has one hand upon the teaching of the boys and the other upon the teaching of the girls, and the theological school right before him, out of which are to come forth Christian leaders for the coming generation.

**Holy Trinity Orphanage.**—It is an hour's ride by victoria or kuruma out past the handsome buildings of the University of Tokyo, and into the green fields that surround the city, to this paradise of Christian service and peace. This home for children left destitute by the perishing of parents in the earthquakes, will be remembered as the enterprise of Mr. Ishii, formerly Ozuga, who has visited America and personally and justly interested many of us here in his beautiful charity. Mr. Ishii's name only has been changed, not the man. He is the same incarnation of a gentle and lovely Christian spirit, and his spirit creates an atmosphere for his little institution which is quickly recognized by all who come in contact with it. The compound, nestling in retirement and security among the trees, contains dormitories and domestic offices for a community of perhaps thirty or forty children, a well appointed school room, a chapel which is one of Mr. Gardiner's models in its way, and a newly built house to be used as an annex for feeble minded children, of whose needs Mr. Ishii has made a special study in leading institutions in the United States, and in whose relief he and his associates are deeply interested. The charm of such a work as this, as of the kindred institution of the



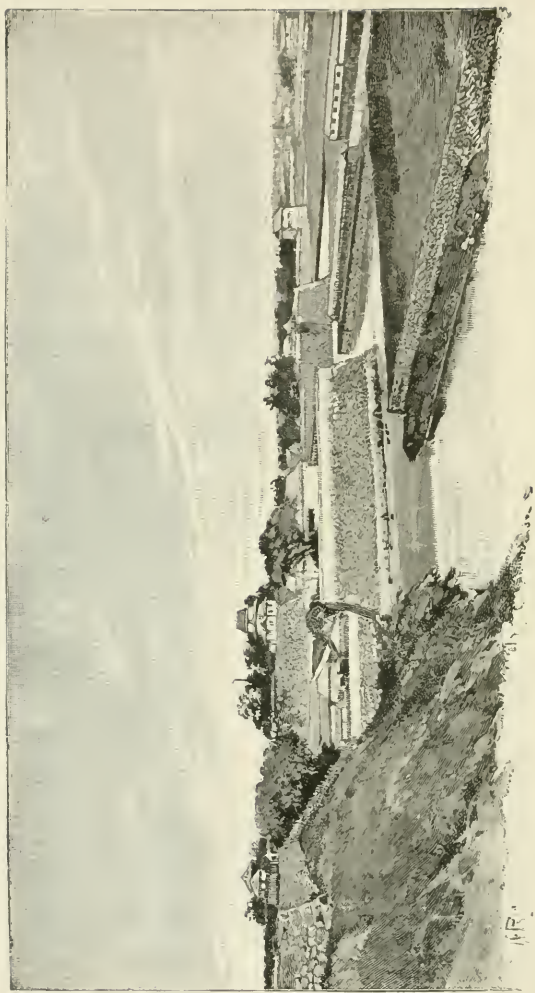


KINDERGARTEN, OJI HOLY TRINITY ORPHANAGE

"Widely Loving Society" at Osaka, is in the fact that it is a spontaneous fruit of the native Japanese character, and so expresses in a very impressively practical way the genuineness and force of the implanted Christian spirit in Japan.

**Grace Mission.**—Responding to an invitation from Dr. Motoda, who is at the time in charge, we take an evening to ride out in the swift rolling kuruma to the aristocratic precinct of Bancho, past the British Legation, skirting the broad deep moat that encircles the fortified palace of the Emperor, and up to the plateau on which Dr. Motoda's mission is established, temporarily in its own hired house. The house is in the European style. For the present occasion the two parlors are thrown into one by the drawing aside of the folding doors, the space is crowded with a congregation mostly of men waiting in interested silence for the arrival of the appointed speaker from America, the singing is led by a cabinet organ well played by a Japanese Christian woman, and Dr. Motoda conducts the opening devotions, which receive respectful consideration, though two-thirds of the assembly are not Christians. The address of forty minutes which follows, on "Progress and Peril in Japan," given in English, the speaker sitting in his chair, and interpreted by Dr. Motoda, is listened to with close attention and apparently with impressions, one of which is voiced by a young army officer in full uniform who sits almost in touch with the speaker on the front seat, and after the service is over sends in from the hall outside his visiting card with "Thank you very much to hear such honorable oration" written on it in blue pencil and in a plain English hand. A church building was to have been begun for this mission in the autumn of 1899, and may be regarded as completed and in use by the time these words reach the reader.

**The Diocese of Tokyo.**—The diocese or missionary dis-



ROYAL CASTLE IN TOKYO

trict of Tokyo, now alone constituting the jurisdiction of Bishop McKim, is the largest territorially of all the six, unless possibly its area is exceeded by that of Hakodate, corresponding to the great north island of Yezo. The work of the mission is established at some fifteen or twenty places in the interior, but these are widely scattered, not altogether easy of access, and some of them are mere begininngs. Bishop McKim has a wide field to cover, besides holding precedence as occupying the original episcopal seat in Japan out of which all the others have sprung. The more important of these inland missions of Tokyo, though some of them actually are on the sea coast, are Sendai, Aomori, Mayebashi, and Nikko.

**Sendai.**—This large and important town, on the eastern coast about half way from Tokyo to the northern extremity of the island, is the capital of a province, was once a castle town, has noticeable public buildings, one of the largest prisons in the empire, and numerous manufactures. It has a temple, too, which is worth a visit. Here is stationed the Rev. Mr. Jefferys in charge of Christ Church, which greatly needs a new house of worship. The gift to Kyoto<sup>1</sup> might well be repeated at Sendai by some of our rich American parishes which have "enough and to spare." The comparatively small sum of \$3,000 in American gold will build a very respectable church edifice in Japan, and a parish house, now so useful an adjunct of the church proper there as well as here, can be added for a little more. Sendai is a sort of headquarters, and from it Mr. Jefferys with his native assistants works various stations in the surrounding towns.

**Aomori.**—Here we are almost at the very northern extremity of the main island of Japan, at the jumping-off place before crossing the Tsugaru or Sangar Straits to the wild island

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<sup>1</sup>See page 49.

of Yezo. Aomori is the capital of the prefecture of the same name, and situated on the broad bay of the same name; has straight wide streets of unusual aspect for Japan, and large and well stocked shops. The bay is a great fishing ground, and the port a busy point of departure and arrival for the throngs of natives who are constantly passing to and from Yezo. All this makes Aomori a strategic point, and requires



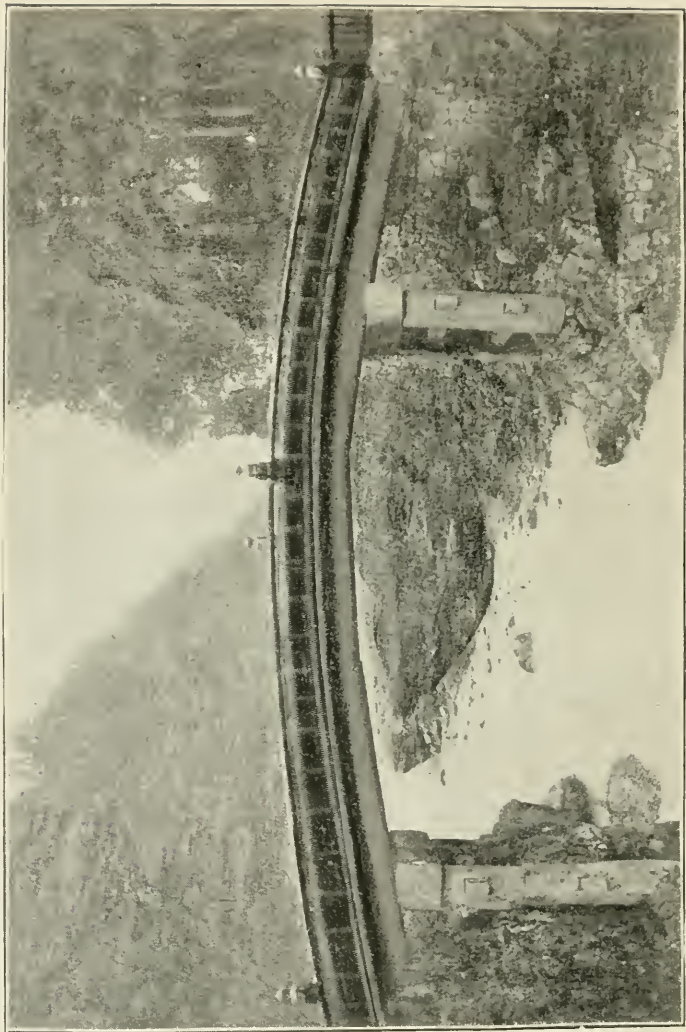
WINTER TRAVEL IN AOMORI.

that it be held boldly and fortified strongly. A chapel and parish building, a night school for men in which the Brotherhood of St. Andrew find a useful service, an industrial school which sustains an equally valuable relation to the women, a Sunday school, Bible classes, a sewing school, and unremitting evangelistic expeditions to the outlying stations, make up the record of the work at Aomori.

**Nikko.**—Among all these towns in northeastern Japan, whether occupied as stations for Christian work or not, none holds the place that belongs to Nikko. “Do not use the word magnificent until you have seen Nikko” is a proverb of the Japanese. This tribute to the quiet charms of the temple village among the hills, if somewhat grandiloquent, is not undeserved. There is nothing anywhere in Japan to compare with Nikko, nothing surpassing the individuality of its shrines, nothing surpassing the beauty of its hills and groves, nothing surpassing its repose. It is a combination of lovely scenery, curious architecture, venerable tradition, romantic association, and an indescribable atmosphere. It is on the way to Chuzenji, that matchless lake among the mountains, but it is in and of itself a stopping place for pilgrims in search of the beautiful, and one who can go no further may well rest here. It is a place to spend one’s days. The rain and dampness can be forgiven. Here in the midst of these accumulated treasures of nature, architecture, history and sentiment, the Church of Christ is planted. In the spring of 1899 the new and pretty little church of ———\* was under way after one of Mr. Gardiner’s happy designs. In fact, as can be done in this land of abundant timber, deft workmanship, and cheap though sometimes slow transportation, the church was actually built in Tokyo, and carried stick by stick and board by board to Nikko, ninety miles away, and put together there on its commanding lot, in plain sight from all the hotels, and over against the grounds of the temples which have been for centuries the centre of the interest of Nikko. The one long street of the little town, the mountain stream which dashes and foams along under the famed “Red Bridge,” the mountains themselves standing on guard around as if for the protection of the favorite and sacred haunt, the stately cryptomerias lining like rows of sentinels the approaches to the temple gates, the

\*See note, page 47.





RED LACQUER BRIDGE, NIKKO



flights of steps of stone all gray with age and green with moss, the shadows, the moisture, the trickling streams, the distant vistas of high summits up among the clouds, the creeping figures of the peasants as one gazes down upon them from some neighboring height, the deep boom of the great temple bells as they sound out the note of worship through the still air, the whistle of the departing railway train that has effected a junction between this hoary past and the rushing present, and now latest—and may we not say best of all—this tiny house of Christian prayer and praise and preaching; these are the features which set Nikko apart from all other resorts in Japan with which the writer is acquainted either by knowledge or hearsay. And who can tell how far and wide the True Light now kindled among these shades and solitudes may shine in the years to come? The name of the new little church was not fixed when this visit was made; might it not well be All Saints, or the Church of the Light of the World?\*

\*Since this manuscript went to the printer it has become known to the writer that the name selected is "Church of the Transfiguration"; an appropriate selection, inasmuch as the building was opened for public worship in August.

## VII. THE DIOCESE OF KYOTO.

**The City of Kyoto.**—The missionary district of Kyoto was set apart from that of Tokyo by the action of the General Convention at Washington, D. C., in the autumn of 1898. It embraces thirteen provinces and part of a fourteenth, and contains a population of about 5,000,000. As Tokyo has for a port of entry the city of Yokohama, so Kyoto has for a port of entry the city of Kobe, and Kobe shares with Yokohama and Nagasaki the commercial honors of Japan. As at Yokohama, the great steamships, calling on their way to and from the quarters of the globe, have to lie off the shore at a safe anchorage, and passengers and freight are transferred by means of tugs and lighters. Once on shore at Kobe the visitor finds himself on a handsome and well built "bund," edging a "foreign" precinct of banks, godowns and houses of trade, whence a ride of two hours by rail, passing on the way through the borders of the great, picturesque, and important city of Osaka, brings him to Kyoto, where the scenes incident to the arrival at Toyko are repeated with little variation. The trolley car or the kuruma conveys him, under the electric light if it is at night, and through wonderfully animated and interesting streets of shops if it is by day, to either of the two comfortable hotels with which the city is provided, one down on the plain upon which the city is built, the other high up on a terrace of the mountain range which furnishes the background of the town, and amidst the temples and the groves of cryptomerias which adorn its southwestern slopes. This mountain range overhanging the city close at hand, as the Rockies overhang Denver, only far away, imparts to Kyoto a scenic attraction of its own, and from almost every point of view Kyoto is a more attractive point than Tokyo. Without

the immensities of the newer capital, without its vastness of population, without its broad spaces and infinite distances, without its public buildings and official aspects and administrative activities, it has nevertheless a dignity, a completeness and repose, a suggestion of antiquity with touches of freshness, which invest it with a peculiar charm ; while its spacious palace and even nobler castle, their surrounding grounds, its numerous Buddhist temples amidst their luxuriant groves, the beauty of the mountain barrier behind, the rapid stream that flows through its business quarter, the endless attractions of its shops and bazars, and, most of all to the Christian stranger, the variety of its religious institutions and agencies, make it a place where one loves to linger and which one is loth to leave. The diocese or jurisdiction of which it is the centre is compact and most conveniently disposed for work. It is for this field that Dr. Partridge, late of the China Mission at Wuchang, was consecrated Bishop on the Feast of the Presentation last past, the 2nd of February, 1900; and well may Bishop McKim of Tokyo say, as he does say in his Report to the Board of Managers for 1898-99<sup>1</sup> that the Bishop of Kyoto will have, in his opinion, "the best diocese of the six into which this empire is divided."

**Holy Trínity Cathedral.**—To place ourselves at the centre of Christian Kyoto, and so at the centre of the jurisdiction, we take our kurumas in the pleasant court yard of the hotel, and are trotted away in a diagonal direction, first down through streets of shops, then across the palace grounds, then almost plump into a little Buddhist temple, turning swiftly past which we "fetch up" around the corner on which stands the handsome, modern, attractive edifice known as Holy Trinity Church, the gift of Holy Trinity Church, Philadelphia, and the Cathedral church of the newly consecrated Bishop of

<sup>1</sup> Appendix to Foreign Report—D, page 204.

Kyoto. This is another of Mr. J. McD. Gardiner's works, and is worthy of its name, its donors, its builder, its situation, and its function. It is of brick, with appropriate trimmings, and has the look of a well-designed and well-built church transported from any one of our prosperous American cities. It seats perhaps 300 or 350 persons, and its interior fulfils the expectations which its exterior awakens. Some criticisms have been passed by writers in their American homes, who have never been in Japan and who know nothing of the Japanese people, for building Japanese churches in the "American style," as if it were an affront to Japanese preference. As a matter of fact the Japanese preference is that their new public buildings, both civil and ecclesiastical, shall be built in the "foreign" style, a preference which is attested on every hand; and any one who has been in Japan and studied the conditions on the spot can readily see that to follow the lines and features of native architecture in the construction of houses of Christian worship would be a mistake for various reasons. Holy Trinity Cathedral at Kyoto, like Trinity Cathedral at Tokyo, is a worthy and creditable structure, and destined to become more and more the centre of forces of organization and administration which mean great things for the city and its part of the empire.

**St. Agnes's School.**—Hard by the church, and architecturally connected with it, is the equally handsome building of St. Agnes's School for girls, already however outgrown, and requiring an immediate enlargement of its accommodations, if the work which it houses is not to be hampered. St. Agnes's School, like St. Margaret's, at Tokyo, is one of the Christian institutions of Japan, and it is a novelty and a delight to meet its hundred or more bright-faced girls with their devoted head master, Mr. Tamura, and the other teachers, to join with them in Christian worship, to witness the exhibitions of their pro-

ficiency, and to receive the expressions of their affectionate and interested hospitality. What a picture is presented by the group of their figures and faces gathered around the door of their beautiful building, "living stones" that they are, being wrought into fitness for places in the spiritual temple, a "house not made with hands." Daily services for the girls are the order in the Cathedral, and Christian instruction is also systematically given.

**Needs of St. Agnes.**—At the time of the visit which forms the basis of this notice the pressing needs of the school were as follows :

1. A good working library of Japanese and English books.
2. A museum of specimens in natural history.
3. A laboratory and equipment for physical research.
4. A sewing room in Japanese style.
5. An enlargement of the dormitory.

St. Agnes's School had only six teachers and six students when this building was erected. "But don't be disappointed," said Bishop McKim at that time. "By and by you will have ten times six." In less than five years twice that number, namely, one hundred and twenty, has been realized in the membership, and with enlarged dormitory accommodations many more boarders could be received, a most desirable gain to be accomplished.

**Work at St. Agnes.**—The school year at St. Agnes begins in April and lasts eleven months, August being taken for vacation. Commencement is in March. All pupils pay for their tuition, from *sen* 40 a month upwards. There were in 1899 about fifty boarders. Instruction is given in Japanese, Chinese, and English; in mathematics, physics, science, metaphysics, ethics, physiology, music and drawing, and in etiquette, which is always a great point in Japanese education.

The teaching is done mostly by text-books. On the whole the Japanese girls are fond of study. There is no trouble about discipline. There are no examinations except at entrance, and no system of prizes; rank is determined by the daily record. These particulars of St. Agnes's may be taken as more or less true of other Christian Schools in Japan.

**Bishop Williams.**—A stone's throw one side, but practically in the same enclosure, is one of the mission residences, temporarily occupied in 1899 by the Rt. Rev. Dr. C. M. Williams, the retired Bishop of Japan, but now the residence of Bishop Partridge. More than a word in passing is due to this St. John of the American Episcopate. Born in Richmond, Virginia, on the 18th of July, 1829, Bishop Williams is consequently at the time of this writing in his 71st year, and when last seen and heard from was as active, as full of zeal, as devoted to the evangelistic work to which his life has been dedicated as if he were but half that age. Dr. Williams, having from preference relinquished all episcopal functions except such as are laid upon him *pro tempore* in passing emergencies, is now pre-eminently an evangelist, goes everywhere in all weathers and under all conditions, to preach, to baptize, to administer the Eucharist, to open mission stations, to instruct native congregations, to guide inquirers, to direct and foster the work by any and every means in his power. Wherever he goes he is received as a "father in God" indeed with love and reverence, and his self-effacement, his gentleness, his charity for all, his sympathy for all, his patience for all, his spirit of sacrifice and service, make him a model for all missionaries, a lesson to all Christians, and a pillar of the Church in Japan, whose value will not be fully recognized until he is taken away. To this work he gave himself in his youth; and in it he is likely to remain while life and strength last.

**The Doshisha.**—There are other points of interest in

Kyoto. Another mission residence stands just across the way. Down the street a mile perhaps are the homes of one or more missionaries of the American Board, and just beyond these, the grounds and buildings of the "Doshisha", the Congregationalist Christian college or university founded by Joseph Neesima.<sup>1</sup> This institution, springing from a noble and consecrated enthusiasm, and generously supported by large gifts from interested friends in America, of the denomination which it represents, had for some years unexampled prosperity and wide influence. Its collegiate department and its affiliated schools of theology, medicine, science and law, all on a Christian foundation, drew large numbers of the best type of Japanese youth. At one time as many as nine hundred students were in attendance. An attempt on the part of certain authorities to shift the institution from its Christian foundation and to change the character of the instruction, led to a withdrawal of confidence and nearly wrecked the enterprise. It is only of late that there has been promise of a recovery of its former prestige. The peculiar history of the Doshisha illustrates one group of difficulties in connection with Christian work in Japan, growing out of a certain lack of stability in the national character, tendencies toward rationalism, and vague ideas as to the obligations involved in trusts. But there is reason to hope that such an unfortunate experience will not be encountered again. It has been most discouraging and has given an uneasy feeling to all who hold trusts or repose trust in others for the prosecution of Christian work.

**Otsu.**—Pronounce the name "Ots," with the O long, and you will get it exactly. It is a small town an hour's ride from Kyoto, by rail to the eastward, on the shore of Lake Biwa. Bishop Williams is going there of an afternoon to open a new chapel, and it will be a pleasant experience to be of the party.

<sup>1</sup> See page 26



"Pure Water Lake Chapel" is the English of the Japanese name by which the humble house of prayer has been known ; now it rejoices in another—it can hardly be prettier—but it may be more Scriptural, perhaps, and more dignified. The new chapel is a converted dwelling of the native style, which Bishop Williams bought and caused to be fitted up for a spiritual temple. The chapel proper seats, it may be, fifty ; a



JAPANESE TEACHER AND MISSION DAY SCHOOL, OSAKA

deep chancel has been effected by the use of an adjoining room, and a parish room, a commodious vestry, and an apartment for the native catechist in charge are other features. A little afternoon congregation of about twenty-five, mostly women and children, has assembled for the opening service, and as many more, curious as to what is going on, but too

timid to venture in, crowd around the door leading from the street and look and listen earnestly as the service proceeds. To the good evangelist-bishop it is as if it were a house of gold and precious stones, and a congregation to be counted by the thousands. By such simple beginnings is the Church being planted through the length and breadth of Japan. And God is giving the increase as the work goes on.

**Osaka.**—This important commercial city has neither the dimensions of Tokyo nor the atmosphere of Kyoto, but it has a picturesqueness all its own, and in certain aspects is without a rival. The great castle which dominates it like a citadel, terrace rising on terrace, its summit commanding a view which sweeps over the expanse of roofs in every direction and gives one the impression of a countless population, and the canals which divide and subdivide its precincts in every direction, are its conspicuous topographical features. If its castle lacks both the proportions and the dignity which would justify comparison with the corresponding features of Athens or Edinburgh, its canals with their traffic and their bridges do justify in some degree the epithet of the Venice of Japan. No mean city is Osaka, with its eight square miles of territory, its population of at least half a million, its "Theatre Street" which rivals its namesake of Yokohama, lately, alas, burned down, and its shopping street of Shinsai-bashi, one of the most brilliant and busy thoroughfares of all the cities of Japan. A labyrinth to find one's way about in is Osaka; its canals and bridges are most confusing; and when one actually does reach the former Foreign Concession, as it used to be, Kawaguchi, he wonders how he ever got there and how he will ever get out again and back where he came from.

**The Mission Premises.**—The premises of our mission here occupy a strip of land lying between two streets, accessible from both, and parallel with the banks of one of the streams.

giving expansiveness to the prospect in that direction. At one end of the tier of tenants of this property stands St. Barnabas's Hospital, which Dr. Laning has made a house of cure for so many years, where the beautiful charity—none more beautiful—of surgical and medical care of the sick and injured is dispensed without money and without price to those in need under Dr. Laning's personal supervision, with the co-operation of trained native assistants. Next in the range to the hospital comes one of the mission residences, once occupied by Mr. Page and more recently by Mr. Tyng; after this the house now used for the Bible Women's School, and last of all Dr. Laning's own residence, closing the group at that end. It is altogether a neat and valuable piece of property, and has a home-like look which makes the visitor forget for the time being that he is in the midst of one of the great cities and centres of heathendom.

**Church Work in Osaka.**—A day spent in visiting the points of Christian interest in Osaka reminds one of the pictures painted to the imagination by the accounts in the book of the Acts of the Apostles. We go to St. John's Church of a Sunday morning, find a Sunday School in session before the morning service, and join with the Rev. Mr. Minagawa in the Holy Communion which follows. Then to the orphanage maintained by the Woman's Society of this parish, with its nineteen children in the house, who went without their breakfast every day one Lent as a part of their self-denial, sending half of the amount thereby saved to the Japanese Missionary Society's work in the island of Formosa. We are tendered one day a reception at Christ Church Parish House, and meet in informal worship and friendly intercourse forty or fifty men, women, and children, whose affectionate interest and hospitality are affecting. Later in this day there is another reception at the house of one of the missionaries, to which all

the Christian missionaries in the city are invited, and which is a delightful occasion of the one communion and fellowship in the mystical body "of God's Son, Christ our Lord." One morning is devoted to a series of visits in turn to the training



OLD MATRON OF ST. JOHN'S ORPHANAGE

school for Bible Women, to a service and instruction for them at Christ Church, under the direction of the Rev. Mr. Tyng and the Rev. Mr. Naide, to an impromptu service, address, and reception at St. Paul's Church, under the care of Mr. Chickashige, who makes a warm address of welcome; and then

to one after another of a number of Christian schools and centres connected with the various mission boards ; all going to show how vigorously Christ is being preached to the enterprising multitudes of Osaka. Of particular interest are the Presbyterian Girl's School under the care of Miss Garvin and her associates ; the Church Missionary Society's School for Boys under the Rev. W. R. Gray ; the Bishop Poole Memorial School for Girls, presided over by Miss Tristram, a daughter of Canon Tristram, with Miss Fox as assistant ; and last but not least the Bai Kwa ("Plum Blossom School") for Girls, of which Miss Case and Miss Colby of the A. B. C. F. M. are the nursing mothers.

**The Widely Loving Society.**—No survey of the foundations of Christianity in Osaka would be complete without a visit to the orphanage carried on under the name of "The Widely Loving Society," situated out in the fields at one side of the town, and reached by half an hour's ride by "riksha" over the narrow dyked roads that lead into the country in every direction. The story of this little tender plant is an interesting and promising illustration of the tendencies of the Japanese character when it comes under the power of Christian truth and the grace of God. There were three brothers in the city of Osaka. After the great earthquake the oldest brother proposed to devote their patrimony to the care of the orphans. To this the third brother agreed. The work was begun but before it was fairly established the oldest brother died. Then the second brother entered objections, and the work was stopped. Then the younger brother "gathered his substance together," and resumed the work alone. Alone he now carries it on, with one or two helpers. Farm produce and rope making meet about one-third of the annual expense ; the rest comes from the self sacrifice and giving of those interested. The work is a fruit indeed of

Japanese faith which gives the greatest encouragement for the future of Japanese Christianity.

**Nara.**—Of points of interest near Osaka by no means to be neglected one certainly is Nara, with its rural tranquility and quiet life, its delightful groves and quaint old temples,

拜啓者、有本大阪聖ヨハネ子幼  
傳道補助会の會員一同大齊  
中各克己儉約して獻金致し  
蒙るべきを以て傳道に用ゐる供  
應の爲めさうあら其半金を  
貴國の傳道會社へ寄附せし  
る何卒之水を以て神様の  
御働きの爲めと祈る所なり

LETTER FROM THE SECRETARY OF THE JUNIOR AUXILIARY, OSAKA

its tame and friendly deer and dripping fountains, its moss-covered stone lanterns and shady avenues, its huge Buddha, larger than the one at Kamakoura though not so fine, and its



lake of romance ; but most of all for us its school for boys, the "Private Nara Middle School," corresponding substantially to an American high school, with a five years course and nine teachers, and instructing at the time of this visit a hundred youths of the sterner sex in English, Chinese, Mathematics as far as Trigonometry, History, Physics, Physiology, History, Botany, Zoology, Drawing, Gymnastics, and Military Drill. This was one of the schools to be most seriously affected by the recent government restrictions with regard to religious instruction, and it is also the school in which the Brotherhood of St. Andrew is interested, for it is here that their missionary, Mr. Frank E. Wood, is stationed, and at last accounts was hard at work, living with his family in a pleasant home a little way out of the town under the slopes of the hills which rise above Nara and give to it such beauty of situation. The future of this school is somewhat uncertain, and depends upon the attitude of the government, as is also the case with one of the departments of St. Paul's School at Tokyo. There is a church and an evangelistic work at Nara.

**Wakayama.**—Of course while we are at Osaka we must also take a day to go down to Wakayama, a large but quiet town to the southwest, not many miles away, an excursion comfortably to be accomplished in a single day, though not without some fatigue. Up at six, then, breakfast at seven, 'riksha at seven-thirty to the station, and off by rail over the far reaching plain through vegetable gardens, smells, a maze of advertising signs, pleasure grounds, farms, and endless rice fields laid out with marvelous engineering skill to secure effective irrigation. The farm houses look neat and homelike, with walls often whitewashed, the roofs brown-tiled, and no chimneys. At the way stations the good natured natives crowd up to the car windows and look in upon the strangers, and submit with many smiles and nods of interest and approval to



being sketched with a hurrying pencil. The train enters a pretty and winding valley among the hills, and at last reaches its destination and pulls up at the station, where the Rev. Mr. Andrews and the Rev. Mr. and Mrs. Hayakawa are waiting for us on the platform. The ubiquitous 'riksha is waiting too, and half an hour or more of riding behind the brown and brawny back of our "kuruma man," across fields, over dykes and a bridge and a river, brings us to the town and through its clean streets to the native house occupied by Mr. Andrews with his wife and his wife's mother. It is a gem of a Japanese house, in the midst of a Japanese garden, looking out from under the trees over the lower part of the town and the Bay of Osaka. We all sit down to tiffin at a little after noon, then wander a few moments in the garden, and peep into the garden and premises of the next nearest neighbor, a Presbyterian missionary. Then off in the 'riksha again to survey Mr. Andrews's and Mr. Hayakawa's parish, to look into the snug little Church of our Saviour, and to call at Mr. Hayakawa's house to see the set of Communion vessels sent out a few years ago by an American sister parish; and then back to the station and into the train that is to take us home. But, such are the occasional uncertainties of Japanese railways, that the train we had timed to catch is "taken off" for that day, and we have to sit patiently in the station two hours and a half for the next train on the schedule. So out come the sketch books again and another crowd gathers around, and curiosity and amusement are still in order. So pass the days in Japan.

## MISSIONARY TABLE.

The following tables give approximately the organization, personnel, and property representing the American Church Mission in Japan, the same constituting organically and canonically a division of the Nippon Sei Kokwai.

### *Staff.*

Bishops, 2; Resigned Bishop, 1; Presbyters (foreign, 16; Japanese, 12), 28; Deacons (Japanese, 6; foreign 3), 9. Candidates for Holy Orders, 16; Missionary Physician (foreign), 2; Foreign Teachers and Workers, men, 3; women, including wives of missionaries, 28; Catechists (Japanese), 46; Bible-readers (Japanese), 19, and teachers (Japanese), 80.

Besides these, eleven men and women are employed in mission work through Miss Perry. Seven of the before-mentioned Japanese workers, in addition to the eleven employed by Miss Perry, draw no salary from the mission, Dr. Osada, a Japanese practitioner, serves the mission gratuitously.

### *Missionary Jurisdiction of Tokyo.*

The Rt. Rev. JOHN MCKIM, D. D.,  
Missionary Bishop, Tokyo, Japan.

†The Rev. Arthur R. Morris, Yokohama.

The Rev. E. R. Woodman. (In the United States.)

The Rev. Masakazu Tai, Tokyo.

The Rev. H. S. Jefferys, Sendai.

The Rev. Arthur Lloyd, Tokyo.

The Rev. James Chappell, Mayebashi.

The Rev. Charles H. Evans, Tokyo.

The Rev. Yoshimichi Sugiura, PH.D., Tokyo.

The Rev. Joseph S. Motoda, PH.D., Tokyo.

The Rev. Jacob H. Kobayashi, Tokyo.

The Rev. Kalichiro Seita, Tokyo.

The Rev. Charles F. Sweet, Tokyo.

The Rev. J. K. Ochiai, Tokyo.

The Rev. George Wallace, Tokyo.

The Rev. B. T. Sakai.

The Rev. Sakko Kurubara, Tokyo.

Mr. Rudolf B. Tuesler, Tokyo.

Prof. James McD. Gardiner, Tokyo.

Mr. Stephen H. Cartwright, Tokyo.

Mrs. McKim, Tokyo.

Mrs. Woodman. (In the U. S.)

Mrs. Gardiner. Tokyo.

Mrs. Dooman, Tokyo.

Mrs. Jefferys, Sendai.

Mrs. Andrews.

Mrs. Chappell, Mayebashi.

Mrs. Sweet, Tokyo.

††Mrs. Smith.

Mrs. Wallace. (In the U. S.)

Mrs. Tuesler, Tokyo.

Miss Lisa Lovell. (In England.)

Miss Irene P. Mann, Aomori.

††The Rev. W. Frank Madeley, Hirosaki.  
 The Rev. Kumazo Mikami, Deacon, San Francisco, California.  
 The Rev. P. Otozo Yamagata, Deacon. (On leave.)  
 The Rev. J. K. Ban, Oji.  
 The Rev. Robert W. Andrews, Mito.  
 The Rev. Allen W. Cooke.  
 The Rev. John A. Welbourn.  
 The Rev. H. St. George Tucker, Tokyo.

†Miss A. M. Perry, Tokyo.  
 Miss Berta R. Babcock, Aomori.  
 ††Miss F. M. Bristowe, B. A., Tokyo.  
 ††Miss J. Kimball, Tokyo.  
 ††Miss E. McRae. (On leave.)  
 Miss Clara J. Neeley.  
 Miss A. Theodora Wall.  
 —————  
 †These are not supported by the Board.  
 ††Employed in the field.

## ESTIMATED VALUE OF MISSION PROPERTY.

## TOKYO AND VICINITY.

Trinity Church, Tsukiji and lot No. 39, . . . . .	\$14,000 00
Trinity Parish House and lot No. 54, . . . . .	4,800 00
St. John's Church, Asakusa, . . . . .	650 00
Shinko ("True Light") Chapel, at Great Bridge, . . . . .	400 00
Christ Chapel, in Kanda, . . . . .	2,100 00
St. Paul's College, Tokyo, 5 lots and Dormitory, . . . . .	12,000 00
St. Luke's Hospital, . . . . .	5,000 00
Trinity Divinity and Catechetical School, Dormitories, Theological Hall and Library and lot No. 53, . . . . .	10,000 00
St. Margaret's School building and lot No. 26, Tsukiji, . . . . .	4,200 00
Dwelling-house No. 25, Tsukiji, . . . . .	3,200 00
Dwelling-house No. 38, Tsukiji, . . . . .	3,200 00
Dwelling-house No. 40, Tsukiji, . . . . .	3,200 00
Dwelling-house No. 56, Tsukiji, . . . . .	3,600 00
Buildings and lots, Young Ladies' Seminary, Bancho, . . . . .	10,000 00
Mayebashi, lot and residence, . . . . .	1,900 00
St. James's Chapel and School, Asakusa, . . . . .	600 00
	<hr/> \$78,850 00

## AOMORI.

Chapel and Parish Building, . . . . .	1,200 00
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*Missionary Jurisdiction of Kyoto.*

The Rt. Rev. SIDNEY CATLIN PARTRIDGE, D. D., Missionary Bishop, Kyoto.	The Rev. Hisanojo Oka, Deacon, Miyadzu.
The Rt. Rev. C. M. Williams, D. D., Osaka.	The Rev. Ikuzo Tagawa, Deacon, Kyoto.
	The Rev. Henry G. Limric, Kyoto.

The Rev. Theodosius Tyng, Nara.	The Rev. James J. Chapman, Osaka.
The Rev. John C. Ambler, Osaka.	Henry Laning, M. D., Missionary Physician, Osaka.
The Rev. Isaac Dooman, Kanazawa.	†Mr. Frank E. Wood, Nara.
The Rev. J. Lindsay Patton, Kyoto.	Mrs. Tyng. (In Germany.)
The Rev. Ambrose D. Gring. (In the U. S.)	Mrs. Ambler, Osaka.
The Rev. Teruo Minagawa, Osaka.	Mrs. Patton, Kyoto.
The Rev. Toshizumi Chikashige, Osaka.	Miss Emma Williamson, Wakayama.
The Rev. Yasutaro Naide, Osaka.	Mrs. Gring. (In the U. S.)
The Rev. Hisakichi Yamabe, Obama.	Miss Leila Bull, Kyoto.
The Rev. Tasuku Yamada, Sakai.	Miss Martha Aldrich, Kyoto.
The Rev. Kishiro Hayakawa, Wakayama.	Miss Georgiana Suthon, Kanazawa.

## ESTIMATED VALUE OF MISSION PROPERTY.

## KYOTO.

Holy Trinity Church, . . . . .	\$8,000 00
St. Agnes's School buildings, . . . . .	15,770 00
Rectory, . . . . .	4,400 00
	<hr/> \$28,170 00

## OSAKA AND VICINITY.

St. Timothy's Chapel, lot No. 21, . . . . .	1,500 00
Lot No. 6, Concession, . . . . .	1,760 00
St. Barnabas's Hospital and lot No. 8. Concession, .	5,200 00
Dwelling-house and lot No. 5, Concession. . . . .	2,500 00
Dwelling-house and lot No. 7, Concession, . . . . .	2,600 00
Dwelling-house and lot No. 27, Concession, . . . . .	2,500 00
Holy Comforter Chapel, . . . . .	800 00
Summer residence at Arima, . . . . .	300 00
	<hr/> 17,250 00

## NARA.

Dwelling-house and lot, . . . . .	2,000 00
Nara School buildings (rented land), . . . . .	3,800 00
Nara, one lot, . . . . .	1,500 00
	<hr/> 7,300 00

## KANAZAWA.

One lot, . . . . .	500 00
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## OBAMA.

St. Luke's Church, . . . . .	1,200 00
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Grand Total both Dioceses in United States Gold Dollars,	<hr/> \$134,470 00
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## MISCELLANY.

**A Year's Work.**—The following paragraphs are from the last Annual Report of the Board on Foreign Missions:

In the Missionary District of Tokyo there were 3,920 public services held during the year at thirty-four churches, chapels and preaching places, with an average attendance of 606 Japanese and sixty-six Europeans and Americans. The baptisms for the year numbered 147, of whom 105 were Japanese adults, and the confirmations 116. There are 956 Japanese communicants and fifty-seven Americans and Europeans. There are 1,030 day-pupils, 212 boarding, and 1,329 Sunday-School scholars. The total contribution was 3,526, 25 Mexican dollars.<sup>1</sup>

In the Missionary District of Kyoto, the total statistics for the year are as follows: Public services held 5,085 in 35 churches, chapels, and preaching places; average attendance, Japanese 568, foreigners, 15; baptisms, adults, 104, children, 52; confirmations, 92; communicants, Japanese, 789, foreigners, 19; marriages, 11; deaths, 30; scholars, day, 490, boarding, 107, Sunday, 693; contributions, *yen* 2,979.14.<sup>2</sup>

**"Have we a Mission in Japan?"**—This question has been seriously asked within a short time by an intelligent member of the American Church. It will be seen from the above that the answer is—"We have," and a very much alive mission it is, and it is doing a work of which American Churchmen should be proud and for which they should be thankful, and which they should have in their knowledge and in their prayers, and remember with their gifts, and with their visits when they go to Japan.

**The Japanese Prayer Book.**—This is printed in more than one form, there being editions in the Japanese character,

<sup>1</sup> The value of the Mexican dollar is about 50 cents American.

<sup>2</sup> About \$1,339.30 in American money.

which is the Chinese character, and one transliterated into the Roman alphabet, which, with a little practice can be read, stumbly at least, by one unacquainted with the native character. The hymnal is printed in the same Romanized form.

**A Meeting of a Synod.**—Shall we look in on one of the meetings of one of the diocesan synods? Not the general synod of the whole Nippon Sei Kokwai, but that of one of the dioceses, or missionary districts or jurisdictions. It opens of course with the Celebration of the Holy Communion in the Cathedral, the “foreign” bishop being the celebrant, a native Japanese priest reading the Epistle, and a “foreign” priest the Gospel. The sermon is preached by a native presbyter. The whole service is in Japanese. After the service the synod organizes for business. The bishop presides. The two secretaries are Japanese. There are present, we may say, thirteen clergymen, eight catechists, and thirteen lay-delegates. Routine business is transacted, and a Standing Committee is elected. This Standing Committee is composed entirely of Christian Japanese.

**“The Church in Japan.”**—Everybody interested in Christian Missions in Japan ought to be a subscriber to, or at least a reader of, “The Church in Japan,” the monthly magazine edited by the Rev. Charles H. Evans, at 54 Tsukiji, Tokyo, and published as the “Official Organ of the Missionary Districts of Tokyo and Kyoto.” It is a “Spirit of Missions” for Japan, and is full of information respecting the field and the work, the difficulties, the encouragements, the successes and the needs. This useful publication is a good specimen of American editing in a foreign atmosphere, of Japanese typography in a “foreign” language, and of the function of journalism in the east, and deserves the hearty support of American Christians. Its agent in our country is Mr. F. C. Morehouse, the Young Churchman Co., Milwaukee, Wisconsin.

## SOME GENERAL IMPRESSIONS.

Japan has no Lord's Day, to speak of, and foreigners, whether residents or visitors, except within the missionary circle, do not as a rule do as much as they might to help on the recognition and observance of the Christian Day of Rest. At least travel and sight seeing might be suspended on that day to the obvious advantage of the growth of a great and fundamental Christian institution.

The signs of French and German influence upon the development of the national mind and habit are manifest on every side, French influence upon the social life, German upon the organic and official.

Rice culture is the great agricultural industry of the people.

There is no pasturage in Japan in the American sense, though there are two large dairy farms. There is grass, but it is not esculent, and cattle, milk, cream, and butter, are consequently rare objects.

Native men servants in Japan are not altogether satisfactory, far less so than in China, but the women servants are capable and pleasant.

The youthful appearance of all men is a striking feature.

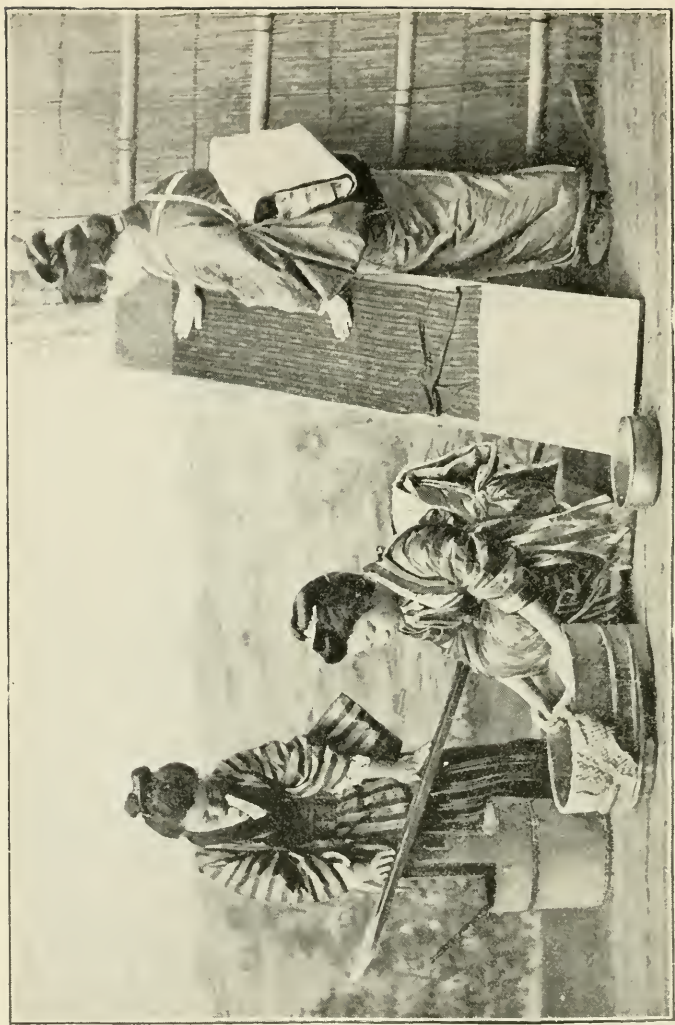
Horses and all beasts of burden are conspicuous everywhere by their absence.

One is struck by the stillness of life in the great cities, and of course in the country. Japan is "a Land of Silence."

The national foot-wear—a sort of high-gearred wooden clog—would seem to have produced a sort of national shuffling gait, especially with the women, which is not graceful.

Large quantities of "red tape" are used in Japan. Some of it is of the imported variety and will be recognized by





JAPANESE GIRLS AT WORK

those who are used to the article at home; but much has been devised and is manufactured by the Japanese themselves.

Good nature prevails.

There are no "saloons" in Japan of the American type.

The orderliness of the people in public is invariable and most creditable. None of the rough "horse play" that often disfigures and disgraces gatherings of the people in America is seen in Japan.

It must be borne in mind by every reader of this little sketch that it has been written in the glow of first impressions and under the spell of happy memories. It is therefore probably subject to some corrections, certainly to readjustments of proportion and perspective, in order to a full and just idea of the real Japan and our Church work there. It is only a beginning, an incentive. If it shall induce any one to read something more sufficient, better still to go to Japan and see the country and the Christian work for one's self, best of all to go there to live and labor for the evangelization of the people, its aim will be accomplished. May God bless it to this end.

## “SOME THINGS JAPANESE.”

In pronouncing Japanese words every vowelised syllable is sounded, and every vowel is sounded long; thus: a, *ah*; e, *é*; i, *e*; o, *oh*; u, *oo*—not *yev*.

In Japanese words of two or more syllables, where two consonants come together, each consonant must have its full value, the voice lingering a little on the first of the two as it glides to the second, so as not to slight it. It is like a little touch of national courtesy for a letter that might otherwise be overlooked and not get its full rights. Thus; in “Nikko;” not *Niko*, but *Nik-ko*; in “motte,” not *mote*, but *mot-te*; in “Hasaki,” not *Hasaki*, but *Has-saki*.

As far as possible no accent is bestowed in pronouncing Japanese words. Each syllable should receive just as much emphasis as and no more than any other.

“Kurama” is the Japanese name for the jinrikisha.

The monetary unit is the *yen* or silver dollar, the value of which approximately and for purposes of exchange is 50 cents American money, or two shillings English. One *yen* contains 100 *sen* or cents; 1 *sen* contains 10 *rin*.

Distances are reckoned in *ri* and *cho*. One *ri* is equal to about two and a half miles English; 36 *cho* make one *ri*.

The unit of land measure is the *tsubo*, equal to about 4 square yards English. An acre contains about 1,200 *tsubo*.

How do you do?	Konnichi Wa!
Good morning.	Ohayo.
Thank you.	Arigato.
I do not understand.	Wakarimasen.
No thank you.	Mo takusan.
Where is (it)?	Doko desu ka?
Good bye.	Sayonara.

## REFERENCES.

*For further details of the history and work of the Nippon Sei Kokwai see—*

Digest of the S. P. G.

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The Mission Field.

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Historical Sketch No. 11. 1d.

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The Publications on Japan given in the Church Missions Pub. Co.'s list.

*For general introduction to subject :*

History of Japan, Story of Nations Series.

Japan and Its Regeneration, Student Volunteer Movement.

Tristram, Canon H. B. Rambles in Japan. R. C. Tract Soc.

Bickersteth, M. Japan As We Saw It. S. Low & Co.

On the whole the best all round book on Japan is Rev. Dr. William Eliot Griffis's *The Mikado's Empire*. The Japanese themselves give it this praise, notwithstanding the plainness with which it scores them.



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